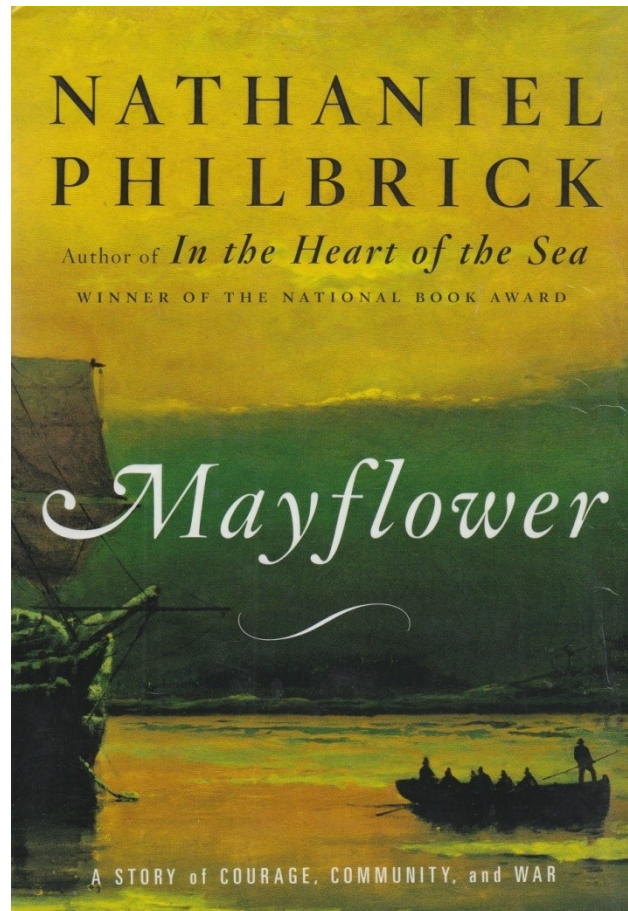




“In the end, both sides [King Philip and the Colonials] wanted what the Pilgrims had been looking for in 1620: a place unfettered by obligations to other. But from the moment Massasoit decided to become the Pilgrims’ ally, New England belonged to no single group. For peace and for survival, others must be accommodated. The moment any of them gave up on the difficult work of living with their neighbors—and all of the compromise, frustration, and delay that inevitably entailed—they risked losing everything. It was a lesson that Bradford and Massasoit had learned over the course of more

than three long decades. That it could be so quickly forgotten by their children remains a lesson for us today.” *Philbrick*, p. 348

--Excellent book, published in 2006, by Philbrick on a subject that I thought I knew quite a bit about but, after reading the book, I find that I knew (before reading this book) very little about the *Mayflower* and New England at the time of its arrival, and the hundred years thereafter.

--when everything was new and young and full of promise

--Mayflower was 65 days at sea; 102 passengers, not counting the crew

--adversity intensified their clannish commitment to one another

--John Alden was a crew member, a cooper, but he decided to join up/stay with the Pilgrims

--at daybreak on Thursday, November 9, 1620, they saw land

--America from circa 1620 to the middle of the 18th century was in a little “ice age”

--17-year old Priscilla Mullin’s parents both died here; by Spring of 1621 52 of the 102 arrivals had died

--1616-1619: plagues in America

--by 1575 the domesticated Central American turkey had become a fixture of English Christmases

--in 1630, seventeen English ships, with 1,000 passengers, arrived at Boston

--in 1624 Holland purchased Manhattan island from the Indians

--by 1623, the Pilgrims no longer had food shortages (they had goats, pigs, chickens, cows, and horses)

--1640s: England torn apart by civil wars: King killed in 1649: Puritan regime of Cromwell

--the Indians were buried on their sides with their heads pointed to the SW

--by the middle of the 17th century, the demand in Europe and the West Indies for fish, timber, grain and cattle was insatiable.

King Philip's War: June 1675 to August 1676—fourteen months: Southeastern New England

--he was the son of Massasoit

--8% of the colonial male population was killed in the war; 60-80% of the Indians were killed. In World War II, 1% of US males were killed; Civil War, 4-5% were killed; King Philip's War was the deadliest American war: between five and six hundred whites were killed; 13 villages completely destroyed, many more partially destroyed

20,000 Indians: 2,000 killed in battle or died of their injuries; 3,000 died of sickness and starvation; 1,000 shipped out as slaves; 2,000 fled west to the Iroquois or north to Abanakis

--By July of 1676, Plymouth had formalized the process of removing potentially dangerous Native men and boys by determining that 'no male captive above the age of fourteen years should reside in the colony.'

--At least 1,000 Indians were shipped off as slaves during King Philip's War to the West Indies

--In the end, the winner of the conflict was determined not by military prowess but by one side's ability to outlast the other.

p. 356: The Pilgrims' descendants have proven to be, if nothing else, fruitful. In 2002 it was estimated that there were approximately 35 million descendants of the *Mayflower* passengers in the United States, which represents roughly 10 percent of the total U. S. population

p. 357: The great mystery of this story is how America emerged from the terrible darkness of King Philip's War to become the United States.

Benjamin Church, 33 years old, a carpenter, the first Englishman to settle in the southeastern tip of Narragansett Bay at a place called Sakonnet (Little Compton, RI). His maternal grandfather was Richard Warren, a Mayflower passenger. By moving to Sakonnet, he was leaving his past behind him and beginning anew in Indian country. He fought long and hard against the Indians. There were good Indians and bad Indians. Church would use the good ones as his allies against King Philip and the bad Indians. The Sakonnets would fight with the colonists. Sons and grandsons of Mayflower people joined up with Church.

p. 319: In their late twenties and early thirties, many of these men were, like Church, either the sons or grandsons of the original Pilgrims. With the help of the Sakonnets, this hardy group of *Mayflower* descendants was about to develop a new way to fight a war.

p. 321: In Church's view, Indians like the Sakonnets, Pocassets, Narragansetts, and many Pokanokets should be given the benefit of the doubt and treated with compassion. The "bad" Indians had been pushed to become Philip's allies through the ignorance, arrogance, and misplaced zeal of the English.

King Philip (returning to Mount Hope to visit once more his birthplace) was eventually killed. Drawn and quartered. His head was Plymouth's most famous tourist attraction for two decades. His wife and son (the grandson of Massasoit) were sold as slaves in Bermuda.

p. 347: The Pilgrims' religious beliefs played a dominant role in the decades ahead, but it is their deepening relationship with the Indians that turned them into Americans. By forcing the English to improvise, the Indians prevented Plymouth Colony from ossifying into a monolithic cult of religious extremism.

p. 348: "In the end, both sides [King Philip and the Colonials] wanted what the Pilgrims had been looking for in 1620: a place unfettered by obligations to other. But from the moment Massasoit decided to become the Pilgrims' ally, New England belonged to no single group. For peace and for survival, others must be accommodated. The moment any of them gave up on the difficult work of living with their neighbors—and all of the compromise, frustration, and delay that inevitably entailed—they risked losing everything. It was a lesson that Bradford and Massasoit had learned over the course of more than three long decades. That it could be so quickly forgotten by their children remains a lesson for us today."

King Philip's War ended when Philip himself was killed in 1676.

In 1716, with the help of his son Thomas, Church published *Entertaining Passages Relating to Philip's War*. William Bradford's *Of Plymouth Plantation*.

Many of the tribes that participated in King Philip's War have now been granted federal recognition: the Pequots and the Mohegans (now with extraordinarily profitable gambling casinos)

Today Plymouth is a mixture of the sacred and the kitsch, a place of period houses and tourist traps, where the *Mayflower II* sits quietly beside the ornate granite edifice that now encloses the mangled remains of Plymouth Rock. A few miles from downtown Plymouth on the north bank of the Eel River is Plimoth Plantation, a re-creation of the Pilgrim settlement as it looked in 1627, the last year the original settlers all lived within the confines of the palisade wall. The design and construction of the buildings have been painstakingly researched; the interpreters have been immersed in the language and customs of early seventeenth-century England, as well as everything that is known about the historical characters they are depicting. After the honky-tonk tackiness of the Plymouth waterfront, Plimoth Plantation is a wonderfully satisfying and self-contained evocation of a distant time.

Outside the palisade wall is the re-creation of a small Native settlement known as the Wampanoag Homesite. The interpreters make no attempt to pretend they are anything but people living in the here and now of twenty-first-century America. But even here, beyond the gates of 1627, ghosts from the past intrude.

Archaeological research has revealed that Clark's garrison, where Benjamin Church almost lost his wife and son, was situated on the grounds of Plimoth Plantation between the Wampanoag Homesite and the re-created Pilgrim settlement. On Sunday, March 12, 1676, the building was the scene of a brutal massacre that claimed the lives of eleven

Plymouth residents, most of them women and children. In retaliation, Plymouth authorities executed four Indians accused of participating in the attack. Today the site is a parking lot, with no historic marker.

But no matter how desperately our nation's mythologizers might wish it had never happened, King Philip's War will not go away. The fourteen bloody months between June 1675 and August 1676 had a vast, disturbing impact on the development of New England and, with it, all of America.

It is easy to mock past attempts to venerate and sanctify the Pilgrims, especially given what their sons and grandsons did to the Native Americans. And yet, we must look with something more than cynicism at a people who maintained more than half a century of peace with their Native neighbors. The great mystery of this story is how America emerged from the terrible darkness of King Philip's War to become the United States. A possible answer resides in the character of the man who has been called America's first Indian fighter, Benjamin Church.

In the years after King Philip's War, as the country came to be defined by its relentless push west, a new American type came into being: the frontiersman. As a roughneck intermediary between civilization and savagery, the frontiersman had a natural distrust of authority and relied on his own instincts, bravery, and skill to survive. What makes Church unique is that he was one of the first New Englanders to embrace the wilderness his forefathers had shunned. When war erupted in June 1675, he was the right man in the right place to become a truly archetypal American.

Out of the annealing flame of one of the most horrendous wars ever fought in North America, he forged an identity that was part Pilgrim, part mariner, part Indian, and altogether his own. That so many characters from American history and literature resemble him—from Daniel Boone to Davy Crockett to Natty Bumppo to Rambo—does nothing to diminish the stunning originality of the persona he creates in *Entertaining Passages Relating to Philip's War*. That Church according to Church is too brave, too cunning, and too good to be true is beside the point. America was destined to become a nation of self-fashioned

and self-promoting men. What makes his story so special, I believe, is that he shows us how the nightmare of wilderness warfare might one day give rise to a society that promises liberty and justice for all.

There are two possible responses to a world suddenly gripped by terror and contention. There is the Moseley way: get mad and get even. But as the course of King Philip's War proved, unbridled arrogance and fear only feed the flames of violence. Then there is the Church way. Instead of loathing the enemy, try to learn as much as possible from him; instead of killing him, try to bring him around to your way of thinking. First and foremost, treat him like a human being. For Church, success in war was about coercion rather than slaughter, and in this he anticipated the welcoming, transformative beast that eventually became—once the Declaration of Independence and the Constitution were in place—the United States.

--Nowhere in *Of Plymouth Plantation* is the name of the ship that brought the Pilgrims to America given. In the 1623 land division document we read that the land is given to those who "came first over in the May-Floure."

--The Pilgrims (mostly farmers from **Scrooby** and neighboring villages in northeast England) in Holland in **Leyden**. They went to Holland because of religious intolerance in England. The Pilgrims left the Church of England. [The **Puritans** did not leave the Church of England. They insisted on making certain changes in the English mode of worship, wishing, as they said, to *purify* it. Many Puritans came to New England with Governor Winthrop in 1630 and settled Boston.] The Pilgrims left Holland, ultimately, because, (1) if they stayed in that country, their children would grow up Dutch and not English, and (2) they could not hope to get land in Holland.

--Captain **Myles Standish**, an English soldier, who had fought in Holland, joined the Pilgrims.

--they anchored off Cape Cod. On clear days they could see a *blue hill*, about 40 miles away, in the west. Standish and some others sailed there and landed on December 21, 1620, at Plymouth (good harbor, a brook of good drinking water, open land for spring planting).

Samoset came forward in the Spring saying "Welcome! Welcome!"—he had met some sailors years before and had learned a little English. On his second visit, Samoset brought along **Squanto**--the sole survivor of a tribe

that had once lived at Plymouth: all the rest had died of a plague. He had been stolen by English sailors and taken to England and there learned English. On his return he joined an Indian tribe that lived about 30 miles farther west. The chief of that tribe was **Massasoit**, who, in an hour would be at Plymouth with 60 warriors. Myles Standish and a guard of honor went out and brought Massasoit to meet the Pilgrim Governor John Carver. Massasoit and the Pilgrims agreed to live like friends and brothers. They did so. That promise was kept for more than fifty years; it was never broken until long after the two men who made it were in their graves. Massasoit and his tribe were the ones at the Pilgrim Thanksgiving. **Squanto** is the one who showed the Pilgrims how to catch eels, fish, plant corn, etc. When he died he begged Governor Bradford to pray that he might go to the white man's heaven.

Massasoit dies. Two sons: **Wamsutta** (who became chief) and **Philip**. Wamsutta was stirring up the Indians to make war on the whites. He dies (the Indians believe he was poisoned by the whites). Philip becomes chief. Hates the whites because he believes the whites had killed his brother, also because the whites were getting more powerful all the time. The whites now (50 years after arrival at Plymouth) owned just about all the land Massasoit's tribe had once owned. Massasoit's tribe had very little land left. Drive out the white man or they will drive us out—Philip. A "Praying Indian" (a minister John Eliot had persuaded some Indians near Boston to give up their religion and to try to live like the whites). One of the Praying Indians told the whites that Philip's warriors were preparing for war. That Praying Indian was found murdered. The whites accused three of Philip's warriors for the murder. They were tried, found guilty, and hanged. Philip's warriors went to war, summer 1675.